War

191 is always in Manggarai. I have seen this before. "Mengerti sedikit, tidak bisa tjakap [I understand a little bit, but I can't speak it].

53 177 831 We saw a poor show at the pasar malam. It was a sandiwara traveling troupe like the one I saw on the ship. It consisted of torch singers and crooners. The gallery came down with a carioca in western dress. The contact was not close, but closer than they used to make it, and at the end the woman half fell into the man's arms. They shrieked. This very mild sex symbolism in dance was extreme for them. Their dances, as usual, are incredibly dull. The songs repeat themselves over and over again. 526 And they carry on their whip fighting day after day. They even abuse football, and play it from dawn to dusk. This is like the ten games [171] of baseball a day in Micronesia. They overdo things.

201 576 123 ● 832 As we were sitting in the assistant's house with him and the other guru, a woman came in and swiftly pushed her face into mine, holding my head and rubbing noses. It seemed almost as though she were using her mouth a bit too, and I wondered if this were a combination of nose rub and sniff kiss. She then went quickly to Kattenburg and then to the two guru. Nothing would stop her, even embarrassed protests from the guru. The assistant asked who she was, and the other said she was Marcus's wife (who's that?). We were so embarrassed that we turned at once back to the questions, and we acted as though nothing had happened. We saw her later in the rear of the house, looking queer. Query: Was she crazy, or was she doing some bit of unthinking etiquette? But even if she were crazy, she must have been following a pattern here, or why do it in exactly that way? It would have been better if it had been the other guru's wife, who is a beauty.

778 notable little stone with lots of agricultural
789 power. The objects which are possessed by the
614 suku and ama have no magic power; they are
823 only a form of wealth.

621 The eight kampongs of the Mudakaputu ge-
832 meente are:

1. Leloba
2. Wailolong
3. Lewohala
4. Lewoneda
5. Mudakaputu
6. Watuwiti
7. Riang Kamië
8. Riang Kanali

237 Economic note: The tusks are like the stone
583 money of Yap. They are the basis for the local
436 economy, but have little intrinsic value. The
452 non-existent tusks of Larantuka are even better, and the folklore concerning them is fantastic. They are reckoned with and theoretically exchanged when they don't even exist. They keep the marriage system going. They are parallel to pure paper credit--something like international balances.

621 The first six kampongs are the old time kam-
173 pongs. They were founded by the five sons of Lenurat or their descendants, who came out of Ili Mandiri. Thus the situation runs something like this:

Sons: (1) Belawaburak founded Leloba. (2) Keweluk founded Wailolong. (3) Kewaka founded Lewohala and Lewoneda. (4) Bampowa founded Mudakaputu. (5) Mado founded Watuwiti.

Daughters: (6) Emma married a man of Tandjung Bunga (and the folk there call the people of the Blakang Gunung region "blake," i.e., mother's brother). (7) Hingi married a man of Adonara (perhaps the people there would also

584 836 comes pregnant.) This sexual activity is about the same as marriage anyway, as it leads finally to marriage. And anyway, there is no adat rite of marriage. What happened in the 584 836 178 178 old days and what still goes on among the pagans is simply that one day, when everything is all right, the girl is brought to the boy's house, and the couple simply moves in. There is no ceremony.

Nowadays, with Catholicism, and with prearranged marriages, they have a church rite before they sleep together. But the other type of marriage goes on, and in this case they just confess and get married after having slept together. This is a pretty case. And even 595 178 183 prettier is the case of polygyny. In the old days this was more frequent, but even now there are Christians who have more than one wife. In this case the first one is married in church, but the second can have no church rites. (As he says, she has no sacramen.)

684 832 721 128 627 They are very prudish about molesting girls (ganggu). If, for example, a boy squeezes the breast of a girl, and even if she likes it and says nothing, her father and brothers, if they hear about it, go to his house and kill his animals and break up his tusks. They get directly at his property (and that of his ama or suku too) thus, and so it hurts. He has molested their property, and they get back at him in the same way. This might lead to war, and often did in the old days. Note that he mentions as the second most frequent cause of war that of molesting women.

832 684 628 He gave a fine case of trouble between kampongs resulting from such a case. In his youth three girls from Leloba were molested by boys from another kampong. The girls were getting water. The father and brothers of the girls became angry and smashed up the belongings of

War

832 those rascals. They scolded them, saying that
684 if they wanted women, they should ask about
628 them, and speak up about it. That is, they were willing to hear a request, but it had to be done through regular channels without chiseling. ("If you had come to us decently, etc.")

582 In regard to the relative ages of the couple when marriage takes place, the ideal is to have a couple whose ages are nearly the same. If either is older it is better for a boy to be a bit a girl's senior. If there is too great a discrepancy in age, it is not good.

595 His grandfather had four wives. I note that
183 he does not seem to regard polygyny as very bad, even now. And he does not hesitate to tell me that other Christians do this. It is simply that they do not get the sacramen for the second, or third, or even later wife. That's all. Dispensation is called isin.

582 He says that the people in Tandjung Bunga
836 marry when they are very young, and that they begin their sex life as early as nine years old.

178 In the old days, the boys in Leloba and Wai-
513 lolong slept regularly in the korke or sebuang
882 (the ama korke, and this is a correction:
[346] sebuang does not refer to the barns of the ama,
[614] but to the cult houses). I think he said that this is not done any more in Wailolong. It was not required, but they just did it. This took place after a boy reached the age of about sixteen. Roy did it himself. They liked this because it was more fun. They could talk, sing, discuss girls, etc. (I think it was practically a rule, and I wonder what they would have said if a boy did not go there.)

What has happened now is peculiar. The boys
178 sleep together in groups, wherever it seems
513 good. They get in the habit, for example, of
882 sleeping on the benches of a certain house, or
171 in a vacant house, etc. (Thus I see that the

A [See cat. 114, p. 166 -- Analysis]